THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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U. S. GRANT AND UTAH.

(From the Deseret News.)

In his message, as a remedy for the supposed unsatisfactory condition of affairs in this Territory, the President recommends a careful revision of the laws thereof by Congress, and the enactment of a law similar to one proposed in Congress last session. The objects sought, as stated in the message, are the securing of peace, the equality of all citizens before the law, and the ultimate extinguishment of polygamy.

To a careful Congressional revision of the laws of Utah, if done in a liberal and Constitutional spirit, we have no objection to make, further than to say that in pursuance of the American principle of local self-government, the proper arbiter of the laws of a State or Territory is not Congress, but the Supreme Court of the United States.

The characteristic features of the bills introduced in Congress of late years with the ostensible view of securing order and peace in this Territory, have been these—

1. The compulsory arrangement of the domestic relations of the citizens in opposition to their religious sentiments, and in accordance with the religious sentiments of other people, mostly their avowed enemies.

2. The disfranchisement of all "Mormons" on account of their religion.

3. The giving over of all ruling power into the hands of a few Federal appointees, and the consequent establishment of the reign of a sort of judicial-martial law, which simply signifies no law at all.

No matter how sophistically those bills have been disguised, no matter what the professions of their authors and abettors, the above three statements contain the essence, sum and substance of the bills, and consequently, they being utterly contrary to the provisions of the Constitution and diametrically opposed to the first principles of American civil and religious liberty, we are inflexibly opposed to them and to any similar, and so must every true-hearted American citizen.

By the enactment of such unconstitutional laws the message proposes to secure—

1. Peace.

2. The equality of all citizens before the law.

3. The ultimate extinguishment of polygamy.

As to the securing of peace, what American in his proper senses would think of securing the peace of a community by the destruction of the common rights of the citizens thereof? Peace so secured would be the peace of death and the grave. Again, whether the President is or is not aware of the fact, the great and the principal disturbers of the peace and the shield and shelter of disturbers of the peace in Utah, may be found among Federal officials. No greater law-breakers and peace-breakers can be found in all Utah than some who carry in their pockets bits of parchment with the official signature of U. S. Grant attached.

The equality of all citizens before the law. All citizens in Utah are equal before the law, so far as ruling Federal officials will permit them to be. The greatest enemies to the equality of citizens before the law in this Territory are Federal appointees, the greatest because they will not let other citizens enjoy that equality which is expressly provided by law. Further, the enactment of an unconstitutional law proscribing the bulk of the community solely on account of their religion is a very strange way to secure the equality of the citizens before the law.

The ultimate extinguishment of polygamy. To accomplish this, Congress is recommended to pass a law abrogating the constitutionally guaranteed civil and religious rights of a whole community, of a whole Territory. To exterminate a few thousand Utah polygamists, all the safeguards of the citizen's rights must be destroyed, all Constitutional guarantees ruthlessly swept away, all the fundamental principles of American liberty ignored, the very foundation of American, republicanism, of American freedom undermined. Is the nation prepared to pay such a costly price, to make such an enormous sacrifice, to so flatly belie its own liberal principles and professions, to so thoroughly stultify itself in the eyes of the whole world, for the sake of squelching a handful of "Mormon" polygamists? One thing more, if President Grant accomplishes the ultimate extinguishment of polygamy, by the execution of such legislation as he proposes, he will do what has never been accomplished in the history of the world. Plural marriage is a correct principle—it always did exist, and we believe always will.

SODA SPRINGS, IDAHO.

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L. P. Higbee, Esq., in writing to the Owhyee *Avalanche* of Soda Springs, says:—

Although as yet this is little more than an embryo town, it is considered the leading place of interest and prospective importance in the county. The company who own the townsite are men of capital, energy, and business experience, and during the last summer they have commenced improvements. The Utah Northern R. R. is being built from Ogden to Soda Springs, and expected to be completed within a year from this time. As soon as this road is completed, the Montana trade and travel will inevitably go to Soda Springs, and will materially help to build up a large business there, and make it the leading place of business in the county. Soda creek runs through the townsite, affording the very best of water power. The waters of the springs in and about the town, from which the town takes its name, are already becoming famous for their medicinal properties, and are subjects of great interest and curiosity, which will soon make the place a resort for tourists. With a climate the most healthful, the weather delightfully cool and pleasant in summer, excellent roads for driving, game for the hunter in every direction, fishing the very best, objects of interest to visit in the country around, what more is needed to attract visitors to this place after the railroad is completed and proper accommodation ready for their reception and comfort? Aside from all the advantages above named, Soda Springs has a central location in the county.

North, 65 miles, are the Salt Works; 45 miles southeast are the Carriboo mines; Bear Lake Valley lies east of south, and contains ten small towns, from twenty to fifty miles distant; west of south is Cache Valley, with several towns, all within sixty miles; Malad City is 65 miles southwest; 35 miles west is Marsh Valley, with several settlements; and northwest, at a distance of 55 miles, is Fort Hall, besides scattering settlers on Raft river and in Snake River Valley. Also, Round Valley, between Cache and Marsh Valleys, about 40 miles distant, has, I am told, a large settlement.

The county seat is at Malad City, but, unless the county should be divided, as some desire, it will be readily seen from the above that it should be awarded to Soda Springs.

THE POPULATION

of the county is probably 6,000 or thereabouts. The settlements of Bear Lake and Cache Valleys are nearly all, if not all, Mormons; and in Malad Valley is a mixture of sects, and people of no sect, the Mormons predominating in numbers.

I have now arrived at the point where it would be in order, according to the general practice of those who have visited the Mormons and written of them and their institutions, to indulge in a tirade of abuse of them for their belief in and practice of polygamy. I shall, however, depart from the general rule, from a sense of courtesy due, and justice on my part, to that people. I have been among them, have been treated by them, on all occasions, with as much kindness and hospitality as I ever received elsewhere; have eaten at their tables, slept in their beds and been received as a welcome guest in their families, and many pleasant and agreeable people, both ladies and gentlemen, have I found among them. After such experience, and such only, among them, I would not, and could not, consistently with the character of a gentleman, speak otherwise than kindly and courteously of them. I have no apology or approval for polygamy. On the contrary, I say here as I have said to them in conversation, that I believe polygamy is now their greatest drawback, inasmuch as it arrays the civilized world, to a great degree, and especially other religious sects, against them. I will make a suggestion for the benefit of those who speak of the Mormons only to abuse them. "Let him who is without sin"—a *greater* sin, because committed without any belief or pretence of right—"throw the first stones" at them. Not much of a shower of stones would the Mormons get under that rule. "Be just to all men," is a precept worthy of observance; and, in justice to the Mormon people of Oneida County, I take pleasure in saying that they are frugal, industrious people, and, by their industry, economy and hard work during the few years they have been there, they have accomplished more in the way of improvement and settlement of that country than people of less economy and industry would accomplish in a lifetime.

The facilities of that county for market is one great advantage it has over all the other counties of this Territory. Its south line being within forty miles of the Pacific railroad, and a railroad soon to be completed from that to the heart of the county, making it accessible to the world, it has a bright future in prospect.

THE CLAIMS OF THE INDIAN.

Commissioner Howard in his Annual Report to Congress on Indian affairs, presents the following just view, the claims of the Aborigines:—

The people of the United States can never, without dishonor, refuse to respect these two considerations—First, That this continent was originally owned and occupied by the Indians, who have on this account a claim somewhat larger than the privilege of 160 acres of land, and "find himself" in tools and stock, which is granted as a matter of course to any newly-arrived

foreigner who declares his intention to become a citizen; that something in the nature of an endowment, either capitalized or in the form of annual expenditures for a series of years for the benefit of the Indians, though at the discretion of the Government as to the specific objects, should be provided for every tribe or band which is deprived of its roaming privilege and confined to a diminished reservation; such an endowment not being in the nature of a gratuity, but in common honesty the right of the Indian on account of his original interest in the soil. Second, That inasmuch as the progress of our industrial enterprise has cut these people off from modes of livelihood entirely sufficient for their wants, and for which they were qualified, in a degree which has been the wonder of more civilized races, by inherited aptitudes and long pursuit, and has left them utterly without resource, they have a claim on this account again to temporary support and to such assistance as may be necessary to place them in a position to obtain a livelihood by means which shall be combatible with civilization.

Had the settlements of the United States not been extended beyond the frontier of 1867, all the Indians of the continent would, to the end of time, have found upon the plains an inexhaustible supply of food and clothing. Were the westward courses of population to be stayed at the barriers of to-day, notwithstanding the tremendous inroads made upon their hunting grounds since 1867, the Indians would still have hope of life. But another such five years will see the Indians of Dakota and Montana as poor as the Indians of Nevada and Southern California; that is, reduced to an habitual condition of suffering from want of food.

The freedom of expansion which is working these results is to us of incalculable cost. Every year's advance of our frontier takes in a Territory as large as some of the kingdoms of Europe. We are richer by hundreds of millions; the Indian is poorer by a large part of the little he has. This growth is bringing imperial greatness to the nation; to the Indian it brings wretchedness, destitution, beggary. Surely there is obligation found in considerations like these, requiring us in some way, and in the best way, to make good to those original owners of the soil the loss by which we so greatly gain.

Can any principle of national morality be clearer than that, when the expansion and development of a civilised race involve the rapid destruction of the only means of subsistence possessed by the members of a less fortunate race, the higher is bound as of simple right to provide for the lower some substitute for the means of subsistence which it has destroyed? That substitute is, of course best realized, not by systematic gratuities of food and clothing, continued beyond a present emergency; but by directing these people to new pursuits which shall be consistent with the progress of civilization upon the continent; helping them over the first rough place on "the white man's road," and, meanwhile, supplying such sustenance as is absolutely necessary during the period of initiation and experiment.

A MONTH'S CRIME IN THE UNITED STATES.

An American correspondent of the *Times* writes—The month of November has been unusually fruitful in crime and immorality throughout the Union. From the same budget of New York news which reported the "North-western corner," we learn that the verdict of the coroner's jury against King, the murderer of O'Neill, is "wilful murder." There are 22 men in the city prison of New York awaiting trial on the charge of murder—three for the murder of their wives, and one for the murder of his mother.

Laura Fair, the San Francisco murderess, has been acquitted after a second trial on the ground of partial insanity. Emboldened by her escape from the gallows, she advertised a lecture on "Wolves in the fold," but

when the hour came the crowd about her residence was so great and menacing that she was glad to remain at home for the night under the protection of the police. A grand jury of the same State (California) has just returned a bill for manslaughter against one Mrs. Kinney. It appears that before marrying Mr. Kinney she had jilted a Mr. Cummings, who took his revenge by circulating scandalous but utterly groundless rumors respecting the character of Mrs. Kinney, and by this means exasperated her husband to the point of abandoning her. She in turn had her revenge by lying in wait for her traducer on the highway, and shooting him dead as he was riding by in his wagon. Although the ambuscade feature of the crime makes it particularly heinous in the eye of the law, the provocation for it is quite sufficient to insure acquittal anywhere in this country. But in a State where so flagitious an offender as Mrs. Fair goes unpunished, it is hardly to be expected that the crime of Mrs. Kinney should be regarded with much abhorrence.

Continuing our review of the news of November, a telegram from Springfield, the capital of the State of Illinois, says—"This city is overrun with burglars, pickpockets, and sneak thieves. The City Marshal had his pocket picked of $180." The circumstance of a man whose business it is to keep an eye upon the nimble-fingered fraternity having his wallet abstracted by one of them, is "hoped will induce the authorities to take some measures to clean out the rascals." From Indianopolis, the capital of the State of Indiana:—"Thomas Camp, the murderer, will be hanged tomorrow." From Fort Wayne, Indiana:—"John Straight was to-day sentenced to two years' imprisonment for shooting with intent to kill his brother-in-law. The trial of Heiber for the murder of his wife has been postponed until the first Wednesday in December." From Logansport, Indiana:—"Judge Dykerman shot W. C. Moreau, editor of the *Sun*, for a slanderous article. Moreau was expecting the attack, as two Colts' revolvers were found on him, and he had, besides, a coat of mail over his body." From Nashville, the capital of the State of Tennessee:—"J. B. Dickey was assassinated at Johnsonville on Friday night. He was found dead behind the counter of his store." From Memphis, Tennessee:—"Powers, mate of a steamer, was arrested last evening for having caused the death of an aged laboring man by knocking him off a cotton bale for smoking a pipe. Philip Martin was shot and killed last evening by Bob Cox. They were rival suitors. A man was killed at Fulton, Tennessee, by Bell, a boarding-house keeper, while eating breakfast, for making remarks in regard to the fare." From Baltimore, Maryland:—"Two men, named Bosely and Fitzsimmons, quarrelled about a fence line, and Bosely shot Fitzsimmons twice and the latter stabbed Bosely." From Des Moines, Iowa:—Two attempts were made by incendiaries last night to fire buildings in this city." From Jacksonville, Illinois:—"A man named Warren was attacked and robbed on the highway a few nights since. An idiot was murdered here yesterday by an insane man." From Middleville, Michigan:—"Both hotels in this place were robbed last night, and Mr. Johnson, proprietor of one, was fired at three times by the robbers." From Brentville, Virginia:—"Rhoda Fewell, who killed Clarke while in prison on the charge of seduction and abduction of Fewell's sister, was acquitted to-day." From St. Louis, Missouri:—"An old Russian Jew, proprietor of the Denver Savings Institution, has absconded with about $10,000 of his depositors' cash." From Boston, Massachusetts:—"James M'Elhany, convicted of the murder of his wife, has been sentenced to be hanged." From Westfield, Massachusetts:—"Last evening Albert Smith fired seven shots at one Sacket and at Miss Bates, probably fatally wounding both. Jealousy was the cause." From Westchester, Pennsylvania:—"The murderer of Amanda Spence was hanged here yesterday." From Scranton, Pennsylvania:—"John Garrity was brutally murdered on Saturday night." From Raleigh, North Carolina:—"The verdict in the case of the Rev. J. Brinton Smith is that he came to his death from the effects of strychnine mixed in a seidlitz pow-

der and administered by Francis L. Mann, and that Mrs. Mary E. Smith was custodian of the key of the closet in which was found the phial containing said poisonous drug. Mrs. Mann is the daughter and Mrs. Smith the widow of the deceased, who was an Episcopal clergyman, and President of St. Augustine College." From Brooklyn, New York:—"Margaret Bradley was beaten to death in Front-street last night by a man and his wife and another woman. Rogers, the murderer of Donough, will be hanged on the 6th of December, unless the governor interferes." From Missouri City, Missouri:—"A girl named Mitchell, keeping house for a widowed brother, took strychnine and killed herself. Her brother's children gave the alarm and sent for their father, who came, followed by his brother William, who scolded the children, and when expostulated with by their father, William drew a knife, ran his brother out of the house, and nearly cut him to pieces." Such is the by no means exhaustive criminal record of the month of November, which closes with a day of national thanksgiving.

It is estimated that the murder-rate of the entire Union is about five a day, but the exact number of either robberies or murders cannot be ascertained. Undoubtedly many occur in the vast sparsely settled sections of the far west which are never reported in the newspapers or the tables of statistics. It must be remembered also that the rather wide border line which divides the white pioneers from their red predecessors is the scene of almost constant "bush-whacking" and bloody struggles over "the land question" of that region. The number of homicides in the Territories far exceeds that of the States, comparatively speaking. The murder-rate of the State of Nevada, the smallest of the States, is one to about 2,000 persons. That of New Hampshire, at the opposite side of the Union, is one to about 300,000 persons. In Vermont, an extreme north-eastern State, the rate is also only one to about 300,000; while that of Texas, an extreme south-western State, is one to every 2,500 persons. But Texas, it must be remembered, borders upon Mexico, and has always been and will probably be for a long while yet the "self-governed" base of operations for every species of outlaw as well as for every color of our species. Comparing the murder rate of the Pacific and that of the New England States we find the former to be one to every 10,000 persons, and the latter to be one to every 83,000. Comparing an Eastern with a Western, or, more accurately speaking, a Central State, we find the murder rate of Kansas to be one to every 8,000 persons, and that of New Jersey to be one to every 181,000. Comparing a Northern with a Southern State, the rate in New York (including New York City) is one to 62,000, in Virginia one to 17,000, Massachusetts one to 66,000, and California one to 12,000; Maine and Connecticut one to 89,000; Kentucky and Missouri one to 18,000; Michigan one to 107,000, and Florida one to 4,000; Minnesota one to 88,000, and South Carolina one to 19,000, Indiana one to 50,000, and Louisiana one to 6,000; Illinois one to 43,000, and Mississippi one to 9,000; Wisconsin one to 66,000, and Georgia one to 10,000; Pennsylvania one to 66,000, and Arkansas one to 6,000,

Some of the most respectable and cautious public journals in the country are boldly advocating a resort to Lynch law. The last newspaper that you would suspect of any such proclivities the *New York Evening Post*—prescribes for the prevailing disregard of law on the part of the criminal classes an equally hazardous indifference to law on the part of the orderly classes. "A few doses of lamp-post justice," it declares, are the only means equal to the task of staying the hand of the murderer or assassin in New York City."

There is complaint in almost every newspaper, from Boston to San Francisco, and from the St. Lawrence to the Gulf, of the difficulty, first, of convicting murderers, and, secondly, of reaching them with the penalty they have incurred. The Governors of States have the pardoning prerogative, and do not hesitate to exercise it with such frequency and in cases of such flagrancy as to excite apprehension in the few people of this people.

governed country who take any interest in such matters.

In view of this increase of crime, and this leniency towards those who commit it, we are told that "people inquire anxiously what is to be done. Are we to look on coolly and submit to a Reign of Terror? Shall we do nothing to save ourselves, nothing to guard our lives from the murderers?" Doubtless the writer of this puts it as an "anxious inquiry" of his own, because he is well-informed enough and thoughtful enough to understand its pertinency; but the "anxious inquirers" among "the people" are, I am afraid, extremely few in number and feeble in purpose. Perhaps the number of such will be increased by the patriotic ability of some public journals; but, even if there should be an awakening of public opinion on the subject, it is more likely to follow the New York paper into the anarchic excesses of "lamp-post justice" than to abide by the cooler and wiser counsel of the Chicago journal which pronounces the resort to Lynch law "dangerous and reprehensible."

Look up—God looks down.

THE SHELL ON THE SHORE.—I had turned over the wet pebbles and the damp weeds, and sought with naked feet amongst the waves for some bright shell or colored stone to carry home, but I could find none. Tired out, I sat down on a pile of stones to rest, and to watch the waves unroll themselves on the waiting sands. I heeded not the tide, but let it go and come without notice. After a longer interval than I dare tell, considering I was without boots or stockings, and my coat damp with the spray of the last tide, I woke up from my dreaming and renewed my search for a prize, and sure enough there was a shell glistening and gleaming, colored like sunlit crystal, just dropped from the white fingers of some daring wave. I did not hurry to possess myself of it, but sat still admiring. It was mine; I was sure I could reach it at any moment with my stick; and who was near on this lonely beach to pick it up ere I could get it? Splash—splash, and up rolled a huge wave, hissing and hurrying, rattling the stones, wetting my feet—and the shell, where is it? I looked round, I followed the receding water; dripping sea grass and creamy clots of froth only remained to meet me; the shell—the beautiful shell was gone. Old Neptune had altered his mind and got back his pearl. A little loss this, but uttering a lofty lesson, never to lose an opportunity of taking every gift of mercy or usefulness the tide of time may bring us; if unused—neglected—the wave that brought it will soon take it away.

EXPERIMENTS WITH WHISKY.—A well known physician suggests the following test for those who are sceptical as to the effect of whisky and other similar spirits upon the stomach. Hold a mouthful of whisky, he says, in your mouth for five minutes, and you will find it to burn severely; inspect the mouth and you will find that it is inflamed. Hold in ten or fifteen minutes, you will find that various parts of the mouth become blistered; then tie a handkerchief over the eyes, and taste, for instance, water, vinegar, milk or senna; you will find that you are incapable of distinguishing one from the other. Such a simple and easy experiment as this ought to convince any one that alcohol is not only a violent irritant, but also a narcotic; for in this experiment you have objective evidence that it has inflamed and blistered the mouth, and for the time being paralyzed the nerves of taste, and, to a certain extent, those also of common sensation. Now this is not an experiment or fact upon which any doubt has ever been or can be thrown; and can any one believe that the still more important internal organs of the body can be less injuriously affected than the mouth? Another well-known physician says that even the moderate use of such liquors, if long continued, and grown habitual, cannot fail to have ultimately a prejudicial effect upon the health, while it may be confidently asserted that there are no circumstances of ordinary character by which it can be justified as beneficial or necessary.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 7, 1872.

SELF IMPROVEMENT.

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At the commencement of the year, it is common for those who acknowledge a standard of religious and moral excellence to view with regret their deficiences, when measured by that standard, and to resolve to improve themselves.

The work of self improvement, which underlies all real individual progress, is a work at the present time, and, indeed, at all times, devolving upon Latter-day Saints. The performance of this work rests upon them, more than it does upon any others of all the inhabitants of the earth, and this, because their privileges are greater than are those of any other class. To aid them in bearing this responsibility, they are blessed with the light of new revelation, as well as with the older revelations of God's will to man, which give them sure and certain information on what to do while in their mortal state, to secure their elevation in the scale of being, as "the children of light, and the children of the day," "not of the night nor of darkness." This being the case, it is necessary that all should feel their individual responsibility before the Lord, act in view of that responsibility, and show by increased faith and diligence, that they appreciate the blessings they have received and earnestly desire more.

The experience of the Saints teaches them that, before receiving the Gospel as revealed from the heavens in these days, they were ignorant of the only right way in which to serve the Lord; that obedience to the first principles of the Gospel conferred upon them the remission of their sins, and the gift of the Holy Ghost, and, that after these they have partaken to a greater or lesser degree of the knowledge of God and his ways. But great as are those blessings, they are only the earnest of greater ones. Faith and obedience brought those, *increased* faith and obedience will most assuredly bring the greater.

There is ample capacity in, and opportunity for, the Saints to improve. The work of God is progressive; all who will partake of its power and share its glory *must* improve—improve in faith and good works—or they will be left in the rear. The Lord has "set his hand again the second time to recover the remnant of his people;" he has commenced the consumption which he has "determined upon the whole earth;" and no power can stay his hand in this, the dispensation of the fullness of times.—To be of the Lord's people, to escape the effects of the consumption decreed upon the whole earth, and to have the right to dwell in the chambers of the Lord, while his indignation is poured out upon the wicked nations,—the Saints *must* increase in obedience to the Gospel as unfolded by the administration of God's servants, and as made known in

the Holy Scriptures; after which they will seek for further knowledge of the ways of life and walk therein, that they be not partakers of the sins of Babylon; nor receive of her plagues; and further, that they may eventually stand in the presence of their Father and God, as beings fully saved.

J. G. B.

ABSTRACT OF CORRESPONDENCE.

Elder Robert Beauchamp, who has been laboring as a missionary for over three years in Australia, writes to President George A. Smith under date of September 9th. Among other things he states:—

I am now in Sandhurst, a gold district. I have been informed the people are much opposed to what is called 'Mormonism.' I have visited on Sundays three congregations of professing Christians and had interviews with their ministers and leading men. I asked the minister of the first congregation for the privilege of preaching in his chapel. He asked me what I wished to preach. I replied, the Gospel taught by Jesus and his Apostles—faith, repentance, baptism, etc. He asked if I believed baptism necessary to salvation. I said I did, and calmly defended the principle. He got very angry and abruptly requested me to leave. So I left him with something to think about. I was invited to speak in two meetings, and I did so upon the apostacy. Both ministers and congregations congratulated me very highly and testified that they had been much edified. I contrasted the organization and oneness of the church in former days, with the disorganization and division of the apostate church, etc., showing the restoration of the true Gospel, with its former organization, gifts and blessings; and they were delighted. I received quite a number of invitations to tea and dinner. There is a great eagerness manifested by the prominent members to be present, and all seem to be delighted with my company, so much so that I believe there would be no difficulty in uniting nearly half of all called Christians hereabout, into a new and very popular sect on the principles of 'Mormonism,' if a man were to come in his own name, and preach it as his own opinions, brought forth by his wisdom, the product of his own mind. But he must not say God had revealed it to him.

Elder William Sharp writes from New South Wales under date of November 2d, 1872, and states that he has baptized four new members. The first small company of emigrating Saints will leave there for Utah sometime in April next. The spirit of enquiry about the principles of eternal life does not manifest itself much in that distant region; the people there exhibit much more devotion to the god of this world, Mammon, than to the God of Israel.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 811, VOL. 34.

Old Tom, as Brockman called himself, no sooner had taken command than he gave orders for marching. At about half-past nine on the morning of the 10th of September, the watchmen, posted on the tower of the Temple, discovered the mob approaching Nauvoo on the Carthage road. The instruction of the Governor of the State to Major Parker had been to organize the people of Nauvoo to defend themselves. Four companies of volunteers had been organized. When it was known that the mobbers under Brock-

man were marching towards the city, these companies were ordered to march out and meet them. By noon they had reached a copse of timber on the Carthage road, when John Wood, Esq., mayor of Quincy, Major Flood, Dr. Conyers and Messrs. Joel Rice and Benjamin Clifford, Jun., also of Quincy, arrived at Nauvoo. The Governor had given a commission to Major Flood to raise forces in Adams county for the protection of Nauvoo. These gentlemen were all indignant at the villainous conduct of the mob towards an oppressed and defenceless community. They were anxious, however, to avert the shedding of blood, and Major Wood proposed that they proceed to the mob camp and learn if there was any prospect of a compromise. Accordingly they repaired there in a carriage, and had an interview with Carlin and Brockman. That you may have a correct idea of the feelings and aims of the scoundrels composing the mob, we will give the proposals of Carlin and Brockman in full :—

"September 10th, 1846.

"It is proposed, on behalf of the anti-Mormon forces assembled, camped in the vicinity of Nauvoo, by the officers in council :—

"1st—That the writs in the hands of John Carlin shall be served, if the individuals against whom they exist, can be found.

"2d—The Mormons shall all give up their arms to some gentleman, to be agreed on by the parties, and any gun or other weapons shall be returned to the owner, whenever the owner of said gun has *bona fide* left the State with his goods and chattels.

"3d—The anti-Mormon forces shall be permitted to march peaceably through the city, we pledging ourselves to molest neither person nor property, unless attacked, in which case we will defend ourselves as best we can.

"4th—The Mormons shall leave the State in thirty days.

"5th—The anti-Mormons shall station a force at their discretion in the city, to see that the above terms are complied with.

"JOHN CARLIN.

"THOMAS S. BROCKMAN.

"In behalf of the officers in camp."

Carlin had been illegally appointed as a special constable to serve a writ on a supposed criminal. This was the only service it was claimed that he had to perform. But what a change had now taken place! He had become a dictator and claimed the exercise of more despotic power than any king could wield. He had not only called out soldiers by the hundreds from Hancock, the only county in which he could pretend to any jurisdiction as a constable, but from all the surrounding counties. Majors, colonels and other officers were summoned by him. And all this for the purpose of forming a *posse* to serve a constable's writ in Hancock! At the head of these forces which he had thus summoned he dictated terms to a city, threatening the people with his vengeance unless they complied with them! A so-called constable demanding the arms of the people under pains and penalties, and insisting on expelling them from their homes and from the State, because, forsooth, they were "Mormons!" This was one of the most outrageous proceedings ever attempted.

Carlin, "Old Tom" and their mob manifested but little respect for the Quincy gentlemen after giving them the terms upon which they would make a compromise, for, as they returned to Nauvoo, the mob fired several cannon balls over their heads. Major Flood had seen enough to satisfy him probably that it would be unpopular with the mob to defend or protect Nauvoo, so he declined to accept the commission of the Governor to raise forces in Adams county for that purpose, but as he was empowered to transfer the commission to some citizen of Adams county, he did so, and it was accepted by Benjamin Clifford, of Quincy. Clifford then took command of the volunteers. Under him Charles M. Johnson continued to act, as he had under Parker, as Colonel of the volunteers. William L. Cutler acted as Lieutenant-colonel, and William Anderson as Aide-de-Camp. The first, second, third and fourth companies were under Captains Andrew L. Lamoreaux, Alexander McRae, Hiram Gates and Curtis E. Bolton. The next day William Anderson, having received permission, proceeded to

choose a band of select men for flankers and sharp-shooters. They were called the Spartan Band and were principally armed with repeating rifles. They organized at President D. H. Wells', who was then known as Esq. Wells, because of his being a magistrate, and who took a very active and prominent part in the defence of Nauvoo. William Anderson was chosen first captain and Alexander McRae second captain. Curtis E. Bolton also joined this band. The command of his and Captain McRae's company devolved upon their first lieutenants.

The mob had artillery, and seemed to be well supplied with ammunition of all kinds. For the want of other enemies to fire at, they, in passing corn-fields on both sides of the road, fired their grape and canister shot into them; they made great havoc in cutting down corn-stalks. There was no artillery in Nauvoo and it was felt to be greatly needed. Two steamboat shafts, which had lain for years on the banks of the Mississippi river were found. These shafts were hollow, and it suggested itself to some of the citizens that by cutting them in two, and plugging up one of the ends of each piece with iron fastened in its place by wrought iron bolts and made tight by filling up with spelter, a rude but effective kind of cannon might be manufactured. The plan was deemed feasible, and four of this kind of cannon were soon made ready for service. There were probably some fears felt as to whether they would answer the purpose or not, and the first discharge from them was doubtless watched with considerable interest. They might, after all the trouble, burst upon the first discharge. It was no time, however, for nervousness. The mob forces were at the people's doors, and they had to defend themselves against their attacks with such means as were at their command. But the shafts did good service. They stood the fire excellently, and they were the means of intimidating the mob and keeping them at bay. They had expected to make Nauvoo an easy prey, for they knew there was no artillery there. When, therefore, they heard the cannon, they did not know what the sound meant. The "Mormons" were better prepared for defense than they imagined them to be.

Major Flood did not show his commission to "Old Tom" Brockman when he was at the mob camp. Major Wood and Joel Rice, therefore, walked out there again, and read the commission that Brockman might know that he was fighting forces which had been raised by the Governor's order. But neither he nor his forces cared for the Governor or his orders. They were resolved to drive the people from Nauvoo, and they drew nearer and nearer, advancing in solid columns against the city. There was naturally great anxiety felt by the people of the city. Major Parker, when he left, gave them reasons to hope that recruits would be sent by the Governor, to their relief. But no reinforcements came, and it became evident that they must rely upon their own resources.

DECIMATION OF AMERICANS.

It is a truth which must be admitted, that as a nation we are sadly wanting in that re-productive energy that characterizes most people of the earth. The disposition to lead lives of celibacy, the frightful increase of childless homes with the married, and the limited number of children where any are born, are telling wonderfully in the statistics of our country. Forty years ago the number of adults who voluntarily chose a single life were small comparatively, and when any children were born to parents a dozen was the rule and one and two the exception. Now a much less number marry, and the rule is one or two children, if indeed any at all, and the exception from five and eight to a baker's dozen. The effect of all this is to deteriorate our nationality, retard the progress it is our privilege and duty to

make, and allow those who come among us to supplant us in our native land.

There is a cause for this—a very simple cause—and yet perhaps comparatively few have given it sufficient thought to be able to account for the results which all must have observed; and if understood, there is probably a disinclination to admit its truth, or an unwillingness to seek to correct the evil. But the fact exists, and it is one of fearful import to the future of America.

Dr. J. M. Toner, of Washington, a statistician of considerable note, has collected some valuable facts bearing upon this subject, and in his diagram showing the proportion of white children of both sexes under fifteen years to the 1,000 white females between fifteen and fifty years, under age, in each State at the beginning of each decade, from 1800 to 1860, makes known the fact that what has been thrown into the face of the New England States, especially Massachusetts, as their peculiar shame, is equally true of every other State in the Union. He shows from the census reports that only one-half as many children are now born to each 1,000 women as during the year 1800, and that there has been a regular decrease from one decade of years to another. For example, the following shows the number of children to each 1,000 women at the several periods named—

	Year.	Children.
Massachusetts in -	1800	2,226
" " -	1810	2,154
" " -	1820	1,964
" " -	1830	1,363
" " -	1840	1,253
" " -	1850	1,108
" " -	1860	1,123
Virginia " -	1800	2,639
" " -	1810	1,579
" " -	1820	2,492
" " -	1830	1,927
" " -	1840	1,899
" " -	1850	1,867
" " -	1860	1,775

These figures tell the terrible story, and they ought to put Americans to shame for the palpable violation of natural laws, the result of which, as is seen in these tables is decimating the American people. With this ratio continued for a few generations, it is easy to see that the genuine Yankee will become nearly or quite extinct.

The cause for this condition of things must be looked for in the modern demands of society upon individuals and families. The greed for wealth; the postponement of marriage until it is attained; the inability to support and educate a family; the expense of living; the desire to be fashionable and in style; as well as a thousand considerations that have come of the modern ideas of home and society, operate in the direction indicated and lead to disastrous results. It is probably useless to preach upon this subject, for it will require some agency more powerful than the press or pulpit even to stay this mighty evil. But we can all see to what it is inevitably tending, and what will be the result upon succeeding generations. We can have the consciousness, if there is any pleasure in it, that there is little hope for our children and those who shall come after them in maintaining the distinctive national features and characteristics that pertained to our progenitors.—*Ex.*

CHOOSING AN OCCUPATION FOR A YOUNG MAN.

If a boy is constantly whittling sticks, fond parents say that he has "marked constructive ability;" or if he can whistle one or two notes of an air correctly, "he will be a great musician;" or if he can draw with reasonable accuracy, "that child is a born artist." If these presumed or assumed evidences of genius are acted upon, and those in authority seize arbitrarily upon the young man and force him into a trade or art, on the ground of their being better able to judge than he is for himself, the possibility, nay, the probability is that he will turn out a Harold Skimpole, of whose class the world has far too many already. He sketches a little; tinkers

a little with tools; drums a little on a piano; and in time falls into line with the rank and file of the noble army of incompetents and revilers of fate. He may protest with all his strength in his earlier years that he is not fitted for the occupation chosen for him; he may demand to be transferred into some other calling that his soul hungers after; it is all in vain if some one in authority, be the same parent or guardian, says, "Your profession has been chosen for you and you must follow it; your elders have had more experience than you and can tell better, by reason of it, what you need;" and so the young man is condemned for life. He goes moping all his days and refuses to be comforted, simply because his heart is not in what he is doing. He is out of his element; he disturbs the machinery of the world; he is as bad as a broken wheel on a train; everything with which he is connected goes halting and bumping and jumping because of him. If he does not reach the highest place in his profession, his elders, with astonishing inconsistency, upbraid him and say that he has no ambition, no energy, no desire to succeed; when the simple fact is that he has no qualification to command success.

"How can I know about a thing I dunno nothing about?" exclaimed an exasperated and badgered witness in the box. "How can I have inspiration to preach when I am always thinking about machinery; or paint, when I am always wishing to preach, when divine truths fire my heart to go forth and turn men from the error of their ways?" A man out of his place says these things at heart if not in actual words, and his whole life is embittered by the blindness of his elders who would not see, but claimed the right, because they had the power to squeeze a human heart into the corner they thought it should fill. For it is crushing the heart out of the man to make the boy travel in a circuit he is unfitted for. All his energies and ambition reach forward to one goal; all his nature is bent upon that one thing, and because you cannot see as he sees, oh parent or guardian! because you are not him and do not love it as he loves it, you destroy his future power. It is a serious responsibility to assume: to direct the calling in life a young man shall follow, an action to be taken only upon great deliberation. Whatever he undertakes he must stick to. In the early years of his life, when the world expects but little of him, he must study or work hard to be qualified for the later ones, when it exacts a great deal. He cannot be always young; he cannot have two youths; he must give his young life, his bright hopes, his aspirations to the work in hand. What if his heart is far from it and he is longing with all his strength for that other calling which you have put out of his reach? You might as well go out into the world when he is of age, as some foreign parents do, and select a wife for him. With equal consistency you might say—"I have had more experience in the world than you—you can live happier with this woman than one of your own choosing," yet this is an action you would shrink from committing. Is not a man's profession the same in degree as his wife? Does he not live by it as with her? Are not all his hopes centered upon it, his happiness bound up in it? Is not the contentment which springs from a congenial occupation in some respect the same as connubial affection? It certainly is; for unless a man love the work to which he applies himself, his labor is of no force, of little worth. He is half-hearted, simply because he lacks the inpiration which enthusiasm lends to every occupation, even the humblest. The shoemaker who likes to make shoes makes better ones than the convict enforced to do so, and the same is true of every work under the sun.

Let every young man choose his own occupation in life. In any event let him choose it. If he has no particular bias or bent, let him find something to do, all the same. A parent or guardian may say—"My son, it appears to me that your walk in life lies this way," and point out the advantages likely to accrue or that can be absolutely given him if he adopts the suggestion, but this is all that should be done. If he revolts, or objects and says, "I cannot," do not retort with "you shall, or you are no son of mine." You will live to repent it. You will wear sack-

cloth and ashes for it. Humble yourself a little before you overthrow him. A boy has a right to his choice. He has an inalienable natural right—yea, a constitutional one—to "life, liberty, and the pursuit of happiness." Words mean something, and the choice of an occupation embraces all of these. How can you force a boy into a workshop to learn a trade when he has no aptness whatever for it, except that he has been seen to make boats, or kites, things that a child naturally amuses himself by? You cannot, you have no right. Consider the matter somewhat. If he is a tractable, affectionate, and docile boy, so much the worse; you use his natural affection as a vehicle to work your will with him not seeing that in after life he will become a listless, moody, inefficient laborer in the vineyard, because you have trained him to a stake, or spread him on a wall, instead of allowing him to grow free and unfettered as he should. Consider this matter in some other light than your own inclinations. He will doubtless live many years after you are gone. How shall he best perpetuate your name and family? By following his own natural inclinations, or by trying to force his nature to run on a track too wide or too narrow gauge for him? Think over it!—*Scientific American.*

UTAH NEWS.

The *Omaha Herald* gives the following on that part of the Annual Message referring to Utah:—

MORE UTAH MEDDLING.—General Grant's cabal has compelled him to recommend further Congressional interference in the affairs of Utah. Newman "put that in." Is it the Cullom bill you want, with a judicial usurper, who was professionally impeached by the Supreme Court, to execute it? Can you not be content to allow the natural causes, of contact with other religious and social systems, supported by a hostile public opinion of forty millions of people, which are at war with that of Utah, to do their allotted work?

But it is idle to argue with a power which refuses all regard for the interests of the people. The destruction of five or six States of the South, with the partial ruin of as many more, in the face of appeals and protests that would have moved a less benighted and reckless administration, shows how hopeless all efforts are at preserving to the people of the Territories those rights and immunities that belong to all Americans alike. Utah is the last field for the forays of General Grant's hungry hordes, and it is presumed that no effort will be spared to re-open the troubles and difficulties which have done so much to hinder development and progress in the land which the genius of Brigham Young redeemed from the desert.

The following are from the *Deseret News*:—

TERRITORIAL CIVIL SERVICE REFORM.—If the dispatches speak truly, President Grant purposes adhering to his previously announced policy with regard to the Territories, by filling Federal appointments in them from their inhabitants. This is an essential and much needed measure of reform, and is but simple justice to the people residing in the Territories. This policy, however, will only prove of benefit to the people dwelling in those sections of the country so far as the selections to fill official positions are in accordance with their minds. This announced policy of the President is all right as far as it goes, but it might, with profit, go a good deal further. It is a step in the right direction, but will never be complete until the people themselves have the right to say who shall fill those important official positions. This would only be fair play all round and would certainly be in unison with the Constitution of the country.

THE HOME MISSION.—The appointment of Elders in various parts of the Territory to act as home missionaries in visiting and preaching to the Saints in the different settlements and wards is having an excellent and encouraging

effect. The brethren appointed have been generally diligent in laboring with the people in the wards and settlements to increase among the Saints an interest in the work of God. Two days' meetings have been held in many places, and these gatherings have been generally characterized by the outpourings of the Spirit of the Lord, and it is to be hoped that the missionaries, and all other faithful Elders as well, will continue the good work by stirring up the people in the performance of the duties of their religion. The holding of meetings in the city wards on Sunday afternoons during the winter, instead of having the usual meetings in the Tabernacle, is also having a beneficial effect. This arrangement places the partaking of the sacrament within reach of nearly all the Saints, many of whom were unable to attend at the Tabernacle on account of their living at long distances from that building. The afternoon as well as the evening meetings in the wards are being numerously attended, and a lively and comforting spirit is generally enjoyed in those assemblies.

The *Salt Lake Herald* gives the following :—

UTAH CENTRAL FREIGHT TRAFFIC.—The following freight passed over the Utah Central Railroad for the month of November, 1872 :—Received—Merchandise, 4,358,831 ; fuel, 10,059,300; lumber, 3,538,780; mineral, 1.092,200 ; railroad material, 743,098 ; produce, 1,072,503 ; machinery, 215,332 ; live stock, 161,500 ; wagons, 344,700 ; building material, 340,000 — total, 21,926,244. Forwarded—Ore, 2,680,000, bullion, 1,320,000 ; wool and hides, 83,775 ; merchandise, 405,273 ; sundries, 129.438; produce, 20,000—total, 4,638,486. Total received and forwarded, 26,564,730 pounds ; or over thirteen thousand, two hundred and eighty-two tons for the month. The total received and forwarded for the month of October was 27,284,728 lbs, or nearly fourteen thousand tons. We are credibly informed that the freight received by Zion's Co-operative Mercantile Institution during the months of October and November amounted to over three million pounds, being in round numbers fifteen hundred tons ; and supposing it came in car load lots, required one hundred and fifty cars for its transportation, and about $70,000 to pay the freight. This is a nice little item and well worth looking after by freight companies and railroads. There was a time when sixty wagons was thought a good sized train for one house to receive merchandise by twice in a year ; but this would have required some fifteen such trains—or about nine hundred teams—and that for only two months !

SALT CREEK KANYON.—The progress of the iron track up this kanyon is set forth, unmistakably, in the following brief and pointed communication :—

Nephi, November 29, 1872.

Editors Herald : Sirs—I have finished the final location of the railroad line through Salt Creek kanyon, up and over the divide between Juab and Sanpete counties. The heaviest grade is two hundred feet to the mile. The grading work will be very light.

C. L. ERICSON.

WEATHER REPORT.—By Deseret telegram we have the following territorial weather reports for December 3d.: Alta.—Very warm, scarcely any snow whatever. Paris.—Very pleasant, no snow of consequence. Roads getting dry. Logan.—Mild and pleasant. Very clear. No snow. Nephi.—Pleasant. Quite warm. Provo.—Very pleasant. Pioche.—Clear and very pleasant. Toker.—Fine. No clouds. Beaver.—Clear and very pleasant. Star.—Delightful. Clear and fine. Fillmore.—Little hazy. Quite warm and pleasant. Payson.—Fine and pleasant. Roads good. Silver.—Warm and pleasant. Like midsummer. No snow.

HABEAS CORPUSSED.—Governor—we should say judge, Stric has not shot any one yet, but he is just now engaged in the *habeas corpus* business. The following special explains his "little game :"—Provo, 3.—Last evening Jesse Buckner, a dealer in contraband whisky, was arrested by the police for being drunk and disorderly in the streets, and furnished lodgings at the city's expense. This morning he was brought before Justice Milner, but before an investigation could be had he was habeas corpussed by Strickland, and set at liberty in open defiance of all law, order and common decency.